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A RYGHT PROFYTABLE TREATY

BY THOMAS BETSON

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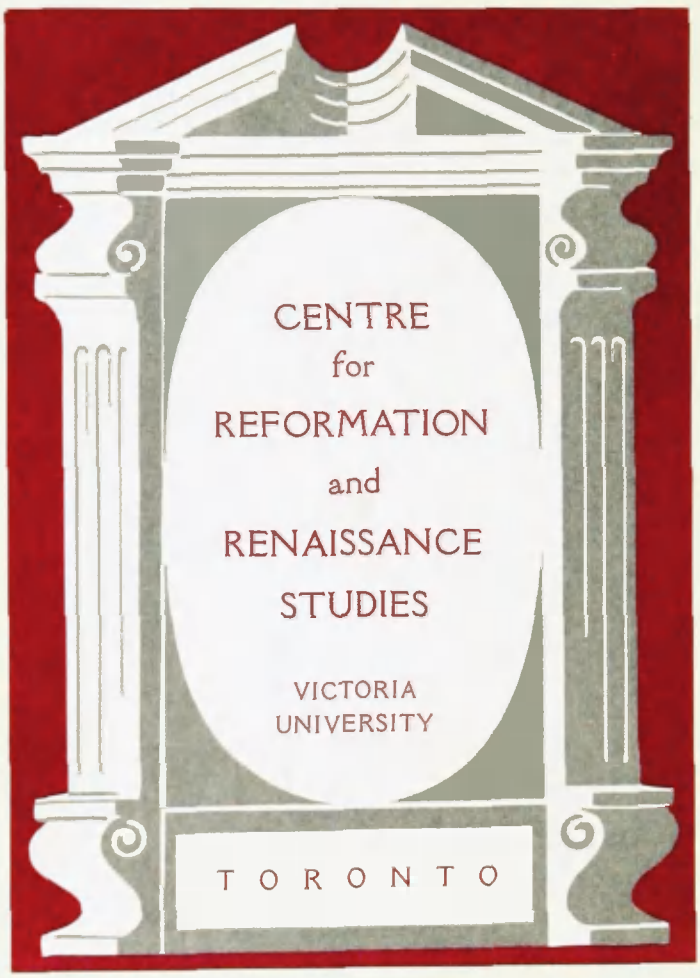
B41
1905


CENTRE
for
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STUDIES
VICTORIA
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Trade

A
ryght profytable treatyse
by
Thomas Betson

A
ryght profytable treatyse
compendiously drawen out of many
and dyvers wrytynges
of holy men
by
Thomas Betson

Printed in Caxton's house
by Wynkyn de Worde
about 1500

Cambridge
at the University Press
1905

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REF. & REN.

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The tract here reprinted is one of twenty-six formerly bound together in a remarkable volume (AB . 4 . 58) which was presented to the University in 1715 by King George the First together with the rest of the Library of John Moore, Bishop of Ely.

The name of the author is only known from the colophon. It will be seen from the facsimile that the fourth letter of the name is not certainly an s. Herbert (p. 204) on the information of W. Cole gives the name as Betton: but it seems probable that we are right in reading it as Betson. Mr Bernard W. Henderson, who has very kindly examined the copy in the Library of Exeter College, Oxford, and Mr F. Madan, to whom he has shown it, are decidedly of opinion that the letter is a blurred s.

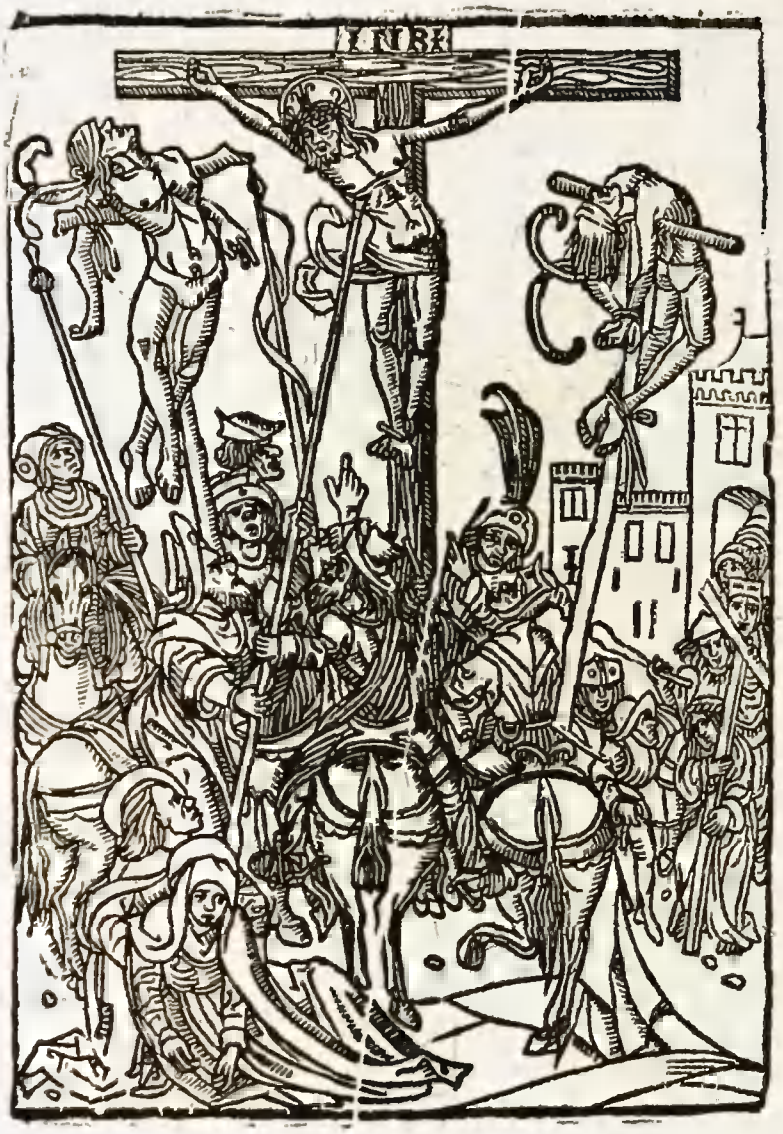
The date of printing is fixed by competent authorities as 1500, on the evidence of the states of the printer's mark and of the cut of the Crucifixion.

FRANCIS JENKINSON

This facsimile has been taken from the original in the Library of the University of Cambridge

I certify that I have printed 250 copies only of this facsimile, that the impressions have been rubbed off the plates and the negatives destroyed

P. DUJARDIN


INRI

Here begynneth a ryght profytable treatyse co-
pendiously drawen out of many & dyuers wrytyn
ges of holy men/to dyspose men to be vertuously
occupyed in theyr myndes & prayers. And declared
the pater noster. Aue. & Credo. in our moder ton-
ge with many other deuoute prayers in lyke wyse
medefull to religyous people as to the laye people
with many other moost holsomest Instruccyons/
as here after it shall folowe.

¶ The famous doctour Johan gerson Chaūceler
of Parys/takynge his groūde of holy scrypture. &
accordynge with all other doctours sayth thus.

Ore moost mercyfull fad̄ lord god
knowyng our freelte & redynes to
all sȳnes. is euer redy duryng this
wretched & mortall lyf/by many &
dyuers ways to forgyue vs our trel
pace/& to graūte & gyue vs his gra
ce/yf so be that truly we ordeyne vnto hym thele
treuthes folowynge sayd & done with all our her
te. The fyrst/thou shalt saye. Blessyd lorde I kno
wleche ꝑ I haue synned ayenst thy goodnes thus
and thus Reherlynge thy synnes. And I am dyl-
pleaseth therwith by reason of the whyche I do pe
naunce & wyll do. For I knowe well that I haue
greued the & broken thy cōmaūdementes. In the
whyche thou only ought to be worshypped. The le
conde saye this treuthe. Good lorde I haue good

purpose & desyre with thyn helpe to be ryght ware herafter that I fall not in to synne/& I entende to flee the occasions after ꝥ possibilyte of my power. The thyrde is this. Mercyful lorde I haue a good wyll to make an hole confessyon of all my synnes whan place & tyme cõuenient may be had acordyng to thy cõmaũdement & all holy chirche. These thre treuthes who soeuer sayth w̃ his herte vnfaynyngly in what place ꝥeuer it be/he may be sure ꝥ he is in ꝥ state of helth & grace & he shal haue euerlastynge lyf though he had done all the synnes of the worlde. And yf he decessed w̃out ony other confession for lacke of a preest. as slepyng sodayn deth he sholde be saue suffrynge afore harde payne of purgatory/wherfor it is a good cõsel ꝥ euery cryssten man ones or twyes a daye erly or late/or els at lest on holy dayes examyne his conscyence & remẽbre yf he may w̃ al his herte vnfaynẽdly say these thre treuthes/& yf he do he may be sure ꝥ he is in ꝥ state of grace. And yf he may not. but is in wyll to synne ayen & to haue his delectacion w̃ dede/& wyll not flee the occasyons of mortall synnes & so drowned wyl not aryse. as vsurers. fals marchaũts or ꝥ delyren vengeaũce w̃ suche other suche may be certayne ꝥ the pope may not alloyle them. Not for thy hollsom cõsell is ꝥ suche praye & gyue almesse & do other good dedes after theyr power ꝥ god the rather may lyghten theyr hertes. & the sooner torne them to goodnes. Amen.

¶ This pater noster/taught our lorde his dyscyples/and all people by his gospell.

Fader our that art in heuens / halowed be thy name. Thy kyngdom come to ȳ. Thy wyll be do as in heuen so in erthe. Our eche dayly brede gyue vs to daye. And forgyue vs our dettes ryght as we forgyue to our dettours. And lede vs not in to temptacyon. But delyuer vs from euyll Amen/that is to saye. So be it.

¶ This is the Aue maria/that Gabryell sayd salutynge our blessyd lady/& it is the gospell.

Hayll Mary full of grace / the lorde is with the/blessyd be thou amonge wymen/& blessyd be the fruyte of thy wombe Jhesus. Amen.

¶ These ben the artycles of our Crede/and oure byleue/that who is baptysed and trusteth in hem shall be saued.

I Byleue in god ȳ almyghty shaper of heuen & erthe. And in Jhesu cryste his onely sone our lorde/the whiche is conceyued of the holy goost/borne of Mary the mayde/suffred payne & passyon vnd̄ Ponce Pylate. Crucefyed/deed/& buryed/he lyghted downe to helles. The.iij. daye he arose frō deth to lyue. He styed vp in to heuens. He sytteth at the ryght syde of god the ȳ almyghty from thens he is to come to deme both quycke & deed. I trowe in ȳ holy goost/holy chirche vnyuersall/comunynge of sayntes/forgyuenes of synnes ayen rysynge of flesshe/& euerlastynge lyf. Amen.

Hope is truste by the mercy of god to be saued. And it standeth in the grace of our lorde & our good werkes. ¶ Charyte is ꝯ ende & the perfeccion of all the cõmaũdementes of god/and it standeth in the loue of god aboue all thynges/ & thy neyghbour as thy self

¶ These ben the seuen vertues ayenst the seuen vyces. ¶ Mekenes ayenst pryde.

¶ As in boostynge/despysynge/scornynge/hyghe herte/fayrnes/connynge/strengthe/vertue/pryde of kynne/vayne glory/dispyte of other/ypocrefy.

¶ Pacyence ayenst Wrathe.

¶ As fyghtynge/chydynge/hurtyng/betyng/wayeyng/curfynge/grutchynge/delyre of vengeaũce cruelnes ꝛc. ¶ Charyte ayenst Enuye.

¶ As gladde of an other euyll fare/& to be heuy & sory of theyr welfare/bacbytynge/sowynge of dyscorde/scornynge/and suche other.

¶ Largenes ayenst Couetyse & Auarice.

¶ In wynnynge/in byenge/in sellynge/in metyge/in waynge/gyle/trechery/sacrylege/symony/ vsury/theeft/receyuyge of stolen goodes/wronge withholdynge of ony dute to the chirche ꝛc.

¶ Good occupacyon ayenst Slouth.

¶ As ydelnes/delyte in slepe/neclygent to cõne ꝯ lawes of god/vnlusty to ꝯ seruyce of god/myspendynge of tyme/dyspayre/wanhope & suche other.

¶ Abstynence ayenst Glotony.

¶ As in moche etynge & drynkynge/brekynge of

laste/delyrynge of delycate metes & drynkes ⁊c.
¶ Thele ben the fyue goostly wyttes. Mynde/reason/wyll/ymagynacyon/vnderstandynge.
¶ Thele ben the fyue bodely wyttes. Herynge/seynge/smellynge/tastynge/and touchynge.

¶ Chastyte ayenst Lechery.

¶ As in thought/wyll/werke/in syght/in telyng in puoryng/or synne ayenst kynde w̄ many other
¶ The. vij. goostly dedes of mercy. Teche/cōsel chastyte/comforte/forgyue/suffre/& praye for thy enemyes. ¶ The. vij. bodely dedes of mercy. Fede the hongry/gyue drynke to the thursty/clothe the naked/herborowe the herbourles/comforte the seke/vysyte pryseners/burye the deed.
¶ Thele folowynge ben the. vij. gyftes of the holy goost/that euery man sholde desyre to haue and kepe. Wysdome/counsell/knowynge/pyte/vnderstandynge/strength/and drede of god.
¶ Thele folowynge be the. iiij. cardynall vertues
¶ Temperaūce. Is a meane betwix to moche & to lytell/& it standeth in takynge suffycyently þ̄ nedeth & in refusyng þ̄ is to moche or to lytel vtterly
¶ Ryghtwysnes/is a payne of a dute to ethe thȳ ge þ̄ it duly longeth vnto/as to god praysyng & thā kyng/to thy neyghbour loue & charyte/& to thyself belynes to fulfyl goddes wyl & his cōmaūdements
¶ Prudence or Wysdome. Is a vertue þ̄ departeth good from euyll/& it standeth in chesynge good & refusynge euyll. ¶ Strength maketh ony myghty

and hardy to do grete thynges for the loue of god & in suffrynge pacyently aduersyte / and meekely takynge prosperyte.

¶ These ben the .vij. sacramentes of holy cherche Baptysme/wedloke/the sacrament of ỹ auter/cõfirmacõn/ordre/penaũce/& the last enoyntynge.

¶ Here folowen the .x. cõmaũdements ¶ Worshyp no fals god. In whiche is forboden wytchecrafte/enchaũtements/mawmentry/redyng of dremes/& al mysbyleue & such other. ¶ Take not his name in vayn. In which is forboden all herelyes/forswerynge of all mysmenynge/vnworshyp of god/takynge his name ī vayn & other. ¶ Halowe ỹ holydays herynge deuoutly thy seruyce/kepyng ỹ out of dedely sỹne/& vysyte ỹ poore/& helpe to acorde them ỹ ben at debate & suche other. ¶ Worshyp thy fad & thy moder. God thy fad holy churche thy mod/thy goostly fads/thy flesshly fader & mod/& people of age/& prelates of holy churche. ¶ Slee no man w̃ hande smytynge/nor w̃ thy mouth in bacbytyng with herte cursynge/ne wyll ony euyll or vengeaũce. ¶ Do no lechery. In this is forboden all spousebreche w̃ bodely dede or goostly/& all wylfull polucõns or prouokynge co ỹ same. ¶ Do no theefte. as ī stelyng/wronge getyng/trechery/ober/dysherytage of heyres. wronge amercymẽt. fals usure wrong purchasyng ¶ Bere no fals wytnes/in this is forboden fals byenge/bacbytyng/falsaccusyng and all such other. ¶ Delyre not thy neyghbours

wyk. Jn this is not only forboden the dede doyng but also the delyre & wyll of herte. ¶ Delyre not thy neyghbours thynge/as houle/londe/beest/ser uaunt nor ony thynge that is his.

¶ These. vij. thynges folowynge sholde we haue euer in our mynde.

The synnes ꝑ we dayly do. The short tyme that we shall abyde here. The vncertayne of the daye of our deth. The vnstablenes & frayl te of vs. The strayte & ferefull Jugement of god. The bytter & vnspeakable paynes ordeyned for syn nes. The euerlastynge losse of eternall glorye.

¶ Here followeth a short remẽbraũce for confessyon to al peple/& in especyal to al religious folke.

Seldom shalt ꝑ fynde tyme in all the yere in whiche ꝑ shalt not haue cause to shryue the of some of these folowynge/that is to wete of hasty or neclygence sayngꝑ seruyce of god/or of lesynge of tyme/or els of vayne thoughtꝭ or of vn due reuerence to god or to our lady or his saynctꝭ or to ꝑ other ꝑ ben thy louerayns. Or in forgetynge god & his dayly benefaytꝭ. & not thankyng hym̃ for his creacion & his redempcõn. & ꝑ he gaf the ꝑ myn de to dyspose the better than other ben w̃ suche o/ ther. And also not thankynge hym̃ for thy dayly sus tenaunce/clothynge & helth of thy body & for re/ myssyon of thy synnes/for thyn enherytaũce of he uen w̃ other Jnnumerable. Also remẽbre thy wode wordes or noysom/or els fals Jugementes in thy

mynde/or fals sulpycõn. Also of ony mouynge to
wrath or to vayne heuynes or vayne gladnes. Also
serche in thy mynde yf ỹ haue well spended ỹ daye
& nyght without synne/as yf ỹ haue prayed or re-
de to ipsell with suche other . Also yf ỹ haue past
thy boũdes in wordes or in etynge or drynkynge/
slepynge or laughynge with suche other. Also re-
membre how ỹ haste kepte the maundementes of
thy louerayne/chastyte/pouerte/sylence in places
& houres accordynge as ỹ art called for to do. Al-
so yf ony persone in worde sygne or dede ỹ haste
offended & gyuen ony cause or occasyon of greuaũ
ce. Remembre also yf ỹ hast ouerskypped in the ser-
uyce of god ony wordes/verses/or ony Inclynacy-
ons & suche other. And of the wauerynge of thy
mynde/thyn eyen/& other vnmanerly behauyour
of all thy body . Also of thy vnhoneste & noysom
thoughtes/that ỹ sholde nyghtly resyst not tary-
enge with them by thy wyll. Serche also yf ỹ ha-
ue grutched for mete or drynke or other necessary-
es for bycause they were not gyue to the after thy
pleasyr. Loke also yf ỹ haue synned in moche ta-
kynge of mete & drynke/or ony other necessaryes
more than nede requyred &c.

¶ Sayne Bernarde to a newe begynner in relyg-
gyon.

If ỹ entende to please god & woldest obteyn
ne grace to fulfyll the same two thyngs ben
to the necessary. fyrst thou must withdraw

thy mynde from all transytory & erthely thynges as who saye ỹ carest as lytell for them as there were none suche thynges. The seconde is ỹ ỹ gyue thyselfe to god/that ỹ saye nor do ony thynge/but that only that ỹ verely byleuest sholde please god And in this wyse folowynge ỹ mayst gete grace for the tyrst. In all thynges counte thyselfe vyle & symple/and as nothynge in regarde of vertue/& byleue all other to be good & better than thyselfe/ & so shalt thou moost please god. What soeuer ỹ here or see of ony relygyous persone or of ony other good persones/thynke alwaye that all is done & sayd for good entent though they seme ỹ contrary/for oft man by sulpycyon is begyled. Dysplease no creature/& vtter no langage to laude of thyselfe/though it were to thy moost famylyer & beloued felowe/studye euer more to hepe more preuy thy vertue than thy vyce/speke neuer euyll of ony man or woman though it be neuer so true/& open it not without it be in confessyon/& ỹ whan ỹ can not elles shewe clerely thyn owne confessyon. Be more gladde to gyue thyn eere whan ony man is praysed/than whan ony persone is dyspraysed/ Whan ỹ spekest haue fewe wordes/true/& sadde & euer of god/yf ony worldely persone speke w ỹ and purpose or vtter vayne wordes/as soone as ỹ mayst breke out of suche comunycacõn & talkynge & talke of god & of his vertues/or elles departe & gyue ỹ to some goodly & goostly occupacõn. What

ſoeuer befall the or ony other of thy frendes gyue no charge of it/yf it be proſperyte reioyſe not ther of/yf it be trouble or aduerſyte be not ſory for it. But take or acompte all ſuche thyngꝭ as nought & euer prayſe & thanke god/gyue charge as moche as ꝑ mayſt to ꝑ wele & proſperyte of thy ſoule flee places of moche ſpeche as moche as ꝑ canſt. ffor it ismoche bett;one to kepe his tonge than to ſpeke. After complyn ſpeke no worde tyl the maſſe be done the next daye folowynge without a grete cauſe requyre. Whan ꝑ ſeeſt ony thynge ꝑ dyſpleaſeth the/ſee yf the faute be in thyſelf & than haue compaſſyon/yf it be not/thynke that it may be & ſo ſe all thynges be to the as it were in a glaſſe to ſee thyſelf. Grutche not ayenſt ony perſone without thou ſee that ꝑ may profyte what ſoeuer cauſe ꝑ haue. Afferme neyther denye nothyng ouerthwartely / but lete thy nay or ye or thy doubte be powdred euer with ſalt/that is to ſaye/lete hem be ſpoken with diſcrecion & pacyence. Be euermore ware of mockynge & of ſcornynge. Yf ꝑ be lyght of contenaũce ſee it be but ſelde/haue thy communicacion but wt fewe perſones & ſhortly behaue thyſelf ſo in all thy ſayenge that ꝑ ſpeke not rather in a doubte than men ſholde take auctorite or groũde of thy ſayenge. The ſeconde ꝑ mayſt obteyne in this wyſe. Gyue thyſelf with grete deuocyon to praye & lete thyn herte agree with ꝑ ꝑ ſayeſt both daye & nyght. Remembre alſo dylygentely that

thou ymagyne the state of them/in whose remem
braũce ỹ makest thy prayer. These thre haue al/
waye in thy mynde/what ỹ were/what ỹ art / &
what ỹ shalt be. By reason of thy body/ỹ were fou
le slyme of the erthe/& now thy body is the hous
of fylthe & derte/& herafter it shall be wormes me
te. Also ymagyne ỹ paynes of them ỹ ben in helle
& how that payne shall neuer haue ende / & how
they suffre all these paynes for a lytell delectacõn
& plealyr in synne. Also ymagyne the Joye of pa
radyse/& how that shal neuer be fynysshed & how
shortly and soone it may be goten. Than thynke
what sorowe & waylynge may be to them ỹ for so
lytell a thynge here haue lost so grete Joye conty
nuell. And whan ỹ hast ony thynge that doth dys/
please the/or elles ỹ dredest to haue it / thynke &
yf ỹ were in helle ỹ sholdest haue that/& all that
ỹ woldest not haue/& so shalt ỹ suffre all thynge
for cristus sake & his loue. Also whan ỹ hast ony
thynge that pleaseth the/or elles that ỹ desyrest to
haue/thynke & yf thou were in paradyse ỹ sholdest
haue it & all other thynges that thou woldest de/
syre. Also whan there falleth ony fest of ony sayne
thynke on hỹ what payne he suffred here for god/
des sake & how shorte his payne was. Than thyn
ke how greate Joye he hath in heuen for that whi
che is euerlastynge . And soo thou mayst thynke
that the trybulacion or tourmentynge of the good
men is soone gone . And in lyke wyse the Joye of

euyll men fadeth anone. but good men with theyr tribulacyon here geteth eternall glorye. And euyll men with theyr ouermoche Joye here geteth euerlastynge payne. Furthermore whan ỹ art accombred w̃ slouth & lachest deuocõn/take this wrytynge & ymagyne dilygently all these thynges rehersed. Than thynke of the tyme ỹ ỹ lesest in vayne ydelnes / & thynke ỹ they that ben in helle wolde gyue all the worlde for so moche tyme to redeme theyr synnes yf they myght haue it. Whan ỹ hast ony trouble / thynke that they ỹ ben in paradyse shall neuer haue suche trouble. And whan ỹ hast ony spirytuell consolacyon or comforte / thynke ỹ they that ben in helle shall euer lacke that. Whan thou goost to bedde or to thy rest/thynke what ỹ hast thought/what ỹ hast sayd/what ỹ hast done that daye. And how prouffytable ỹ haste spende thy tyme / the whiche was gyuen the to spende it vertuously/to obteyne euerlastynge lyf. Yf ỹ haue spended it well/gyue prayslynge to god. And yf ỹ haue spended it euyll/wepe & be sory for it. And the next daye yf thou may/differre not to be confessed. Yf ỹ haue sayd or done ony thynge that greueth thy conscyence sore / ete no mete vntyll ỹ be shryuen & ỹ mayst. Now for a conclusyon/ymagyne in thy mynde two cytees/one full of trouble & mysery whiche is helle/an other full of Joye and comforte whiche is paradyse. And how to one of these two ye must nedes come. Than thynke in

thyselfe what thynge sholde cause the to do euyll/ or what thynge sholde drawe the fro god. And I trowe ꝑ thalt fynde none suche. I am certayne ꝑt thou kepe well all these ꝑ ben wryten here. The holy goost wyll be with the & teche ꝑ to kepe them parfytly. Wherfore kepe well all these preceptes & cõmaũdementes & leue none behynde. Rede them twyes in the weke/on wenisdaye & saterdaye. And as ꝑ fyndest thou hast done as it is wryten. Gyue praysynge to god/whiche is euer pyteous & mercyfull in worlde withouten ende Amen.

¶A deuoute prayer for relygyous people / or for theym that entre in to relygyon. Remembrynge the termes/and to do theym in dede.

Iheſu my maker & sauyour to thy wyll and ordynaũce I commytte me euery houre. Beseechynge the entyerly for grace & mercy / so that I may be one of them that shall be saued. Teche me good lorde thy commaundementes to fulfylle/and to do that I come fore/elchewynge all euyll. Gyue me grace to loue the and to drede the aboue all thynge. Remembrynge thy grete benefettes / and euer to gyue the thankynge. And to kepe euer charyte / obedyence / pacyence/sylence/ with humylyte/demynge euer the best/saye well/ telle the trouthe/and neuer to lye. Lothe to offende/sorye for my synne/and to helpe whan nede is/

& to ſerue the euer deuoutly with meknes to ha-
ue mede. Of ꝑ treſpaces of other to haue compaſ
ſyon/ w̄ good coũſell example & frendely conſola
cyon/ & to do after good prechynge & holy layng
lyues/ kepynge my tonge & conſcyence clene & to
flee bacbytyng & ſtrynes/ & to gyue none occaſyon
of greuaũce neuer grutchyng/ & flee ydelnes/ & to
praye for the deed & quyche alwaye be my belynes
Taꝛyuge hede to my charges/ & do to them with
good wyll/ gladde to be correcte of eche creature/
& to leue myn owne wyll. And euer to be ware to
excule my ſỹne/ & to truſt in myn owne wytte. Re
mẽbrynge ꝑ I come to relygyon for to do penaũce
for ſynne/ & repugne ayenſt it/ & to crye for mer-
cy to the Jheſu & to thy moder Mary. Jn whome
I truſt & ſhall ſerue/ & neuer for to varye Amen.

℣ ℣ Dñe fiat voluntas tua.

℟ ℟ Sicut in celo et in terra.

Actiones nrãs quelumꝰ dñe aſ- Oratio
pirando p̄ueni et adiuuando ꝓſequere. vt
cũcta nrã operatio a te ſemp incipiat. et p te cepta
finiat. Per xp̄m dñm noſtrũ Amen.

¶ This prayer folowynge is good for them that
vnderſtande not theyr ſeruyce in latyne. in ſyngyn
ge. or ſayenge. or that lacke deuocyon in tyme of
theyr ſayd ſeruyce. and wolde haue it.

Bleſſyd Jheſu cryſt our lorde god & ſauyour
whiche I knowe well come in to this worlde

not for them that were Juste & ryghtfull/but for
synners to redeme them by thy deth & shedyng of
thy precyous blood. Now mercyfull & pyteous lord
Jesu cryste forgyue me & haue mercy of me after
thy grete mercyes/& for thy crosse & bytter passy-
on. For I am a synner / & haue greuously erred &
offended the. Not for thy swete Jhesu. I byleue in
the/& neuer denyed the nor shall. Attende & behol
de good lorde Jesu my fayth & Intencyon/the ver
tue of the wordes of holy prayers & I haue sayd/
longe/or shall/& beholde not myn Inhabylyte &
Ignorannce. Wauerynge of mynde & neclygence.
But graūt of thy grete goodnes/that the prayers
w all other good dedes done by me/or to be done
may gracyously profyte me. And them that I am
bounde to praye for/or that haue nede of prayer/
Whether they be lyuynge or deed/to thencreace of
thy mercyes laude & glorye & worshyp of thy bles-
syd moder Mary & all sayntes Amen.

¶ Thankynges to our lord god for his dayly gyf-
tes & benefaytes/& is called. Deo gracias.

Almyghty & euerlastynge lorde god Jhesu
cryst. I worshyp the. I glorifye the. I than
ke the now & euer shall for the makynge of me to
thy symylytude/gyuynge to me with angelles wyt
te/reason & vnderstandynge / and haste redemed
me with grete paynes vnto deth/shedynge thy pre-

cyous blood plenteuously for me / & dayly defen-
dest me frō myn enemyes goostly & bodely / preser
uynge me to this tyme by thy grace / both slepyng
& wakynge from dyuers perylles & dethys that o-
ther hath fallen in & perysshed. And ouer these þ
hast endowed me with thyn holy cōmaundemen-
tes & newe lawes of grace & pyte / with holy sacra
mentes of the chirche. And moost in especyall gy
uynge vs thy blessyd body & blood for destruccion
of our synnes encreace of vertue & grace / and syn
guler comforte to all that ben on lyue and deed.
And beside these thou hast ordeyned angelles / &
all other thy creatures bothe of heuen & erthe / as
sonne and mone / fysshe & foule / beest and fruyte /
with all other Innumerable to serue me. And to
the entente that I sholde loue & serue agayne with
all myn herte deuoutly. And also hast pyteously
sustened me whan I haue synned. Not takynge me
thenne to thy strayte Jugement to my dampnacy-
on perpetuell. Also I loue the / and thanke the in
moost especyall for that thou hast made me heyre
& partener of thy blysse in heuen perpetuelly / whe
re I trust to see the face to face with the fader and
the holy goost in eternall peas and glorye Amen
¶ For these blessyd Jhesu & other thy benefytes &
gyftes Infynyte I thanke the with all my herte /
& I desyre euer to serue the / to loue the / to worshyp
the / & magnyfye the here / and in the worldes du-
rynge without ende. Amen.

¶ A prayer full profytable to them that shal saye masse/ & here masse/ or to them that shall be housseled & comunyed / and belyde for all other that ben on lyue or deed.

Ihesu my lorde god/ my loue & oonly comforte/ the whiche as preest moost hyghe & synguler bysshop offered thyself to god thy fader/ an hoste & sacrefyce moost clene & vndefouled on the crosse for our gylte & redempcyon/ & hath gyuen it vnto vs/ & lefte it in remẽbraũce of thy grete charyte/ deth/ & passyon/ and therwith hast cõmaunded vs to ete/ & cõmone this glorious sacrament of thy blessyd body ymade wonderfully by the vertue of the holy goost for our dayly helth/ freelte/ & translgressyon. wherfore blessyd Jesu/ to the be laude and praysynge worlde withouten ende. Amen.
¶ And for as moche that by the holy ordynaunce the consecracyon therof & offerynge vp to thy hyghe magestie for the quycke and deed oonly belongeth to the order of preesthode. for thy good lorde of thy grete pyte & grace. Make thy seruaũt or seruaũtes. ¶ Here name ye whom ye wyll that shall saye masse. N. and all other preestes clene in body and soule. And delyuer them of all vnclene/ wycked vayne/ and noysom thoughtes/ and strengthe them ayenst all theyr enemyes/ and vs also with thy glorious angelles / and confounde all suche that pursuen them and vs/ and wolde make vs to

perylle fynally. ¶ Jhelu kyng of virgyns/ & lo-
uer of chastyte. Remembre how frele that our sub
staūce & nature is/ & be mercyfull vnto them & vs
as fader/lorde/ & god/after thy grete mercy & for
thy bytter passyon. ffor to the is oonly appropered
to be mercyfull/without whiche no creature may
be saued. Beholde swete Jhelu that our wyll is to
worshyp the/ & prayse the in the best maner that
we can or may/and lyke as ꝑ haste begonne with
vs here/ so make vs to contynue in thyn laude &
seruyce euerlastynge. And where it is so that they
knowleche themself vnable to do this heuenly my-
stery. ffor thy good lorde Jhelu/by thy grace make
them able/the whiche of synners haste made full
often and dayly makest holy sayntes. And gyue
them also thy drede & clennes of herte with the ry-
uer of teeres in all spirytuell consolacyon. Make
them to fele & vnderstande the swetnes of thy bles-
syd presence/ & the grete attendaunce of thy holy
angelles about hem at theyr celebracyons. Recey-
ue mercyfull Jhelu this hyghe & holy sacrifyce to
the comfort of all ꝑ ben on lyne & deed/ & wouche-
sauf this daye ꝑ it be to vs & to all them a syngu-
ler refrellhynge & feest/ that we so releued w̄ this
brede of lyue & lambe Jnmaculate/ borne of the
blessyd virgyn Mary may Joye in thy laude & glo
rye eternally. Thou saydest by thy holy mouth.
The brede ꝑ I shall gyue/ my body it is/for the
lyf of the worlde. Who that eteth me/he shal lyue

for me/& he abydeth in me/& I in hym. I am the brede of lyf that came downe from heuen. He that eteth of this brede shall lyue without ende. Now swete brede of lyfe make both them & vs fele thy swetnes & loue forsakynge all vanytees. Come in to our soules/& clense vs goostly & bodely/sanctefye vs Inwarde & outwarde/& be a contynuell defence of soule & body/so that we may come to thy kyngdome/there to be fedde of the with a meruaylous & vnspeakable sacyete. Where after we shall neuer haue hongre ne thurst/seynge the than/not as we now do/in mysteryes & of fere home/but thenne shall we see the face to face in gloryе with thy fader in vnyte of the holy goost by all worldes Amen. ¶ Pater noster. Aue maria.

¶ Here folowyth a prayer to all sayntes/examyned and p[illegible]ned.

¶ Ad scām mariā.
Gaude mr̄ saluatoris
Felix fide flos decor̄
Mundiq; solacium
Nunc letare celi chorus
In hoc festo ꝛ languoris
Nostri sis remedium
¶ Ad scōs angelos.
Gaude michael ī hac die
Gabriel raphaelq; mellie
Angelor̄ ordines
Nos precamur nobis pie
Sitis causa melodie
Supra celi cardines
¶ Ad patriarchas
et pphetas.
Gaude ventre ꝑferas
O baptista mire natus
Sacer degens seculo
Patriarchis sociatus

Et pphetis. vite flatus
Fac finire iubilo

¶ Ad Apostolos et euangelistas.

O Gaude petre cū sodali
Paulo. cristo speciali
Lucens orbis climata
Et caterna generali
Vestra sita loco tali
Nos cū eis adiuua

¶ Ad martires.

Gaude [illegible]na spesāglor
Et georgi tutor hor
Cum Edwardo nobili
Tu laurenti rege lor
Vt tuamur poli chor
Cum fauore stephani

¶ Ad. C. confessores.

Gaude presul o martine
Nicholae. hugo. line.
Polce nobis graciam
Erkenwalde qz birine
Jam cū tuis augustine
Da supremo gloriam

¶ An. C. virgines.

Gaude virgo katherina
Margareta. magdalena
Cum brigitta. brigida
Anna. fides. et cristina
Nos seruādo nūc diuina
Gens celor iubila

℣. Letamini in dño.
℟. Et gloriamini.

Oratio.

Concede quesum9 omnipotens deus. vt intercessio sancte dei genitricis marie sanctarqz omnium celestium virtutum. et beatorum patriarcharum. pphetarum. apostolorum. euangelistarq. martirum. confessorum. atqz virginum. et omniū electorum tuorum nos vbiqz letificet. vt dum eor merita recolim9 patrocinia sentiamus. Per eundē xp̄m dñm nostrū. Amen.

¶ Here folowen the seuen degrees of humylyte.

¶ Caste thy syght downewarde/and shewe meke nesse/bothe in thy herte and body.
¶ Beware of hyghe speche & clamorous/and see that thy wordes be fewe well sette & resonable. Be not lyght for to laugh/but vse euer sadnesse.
¶ Be stylle & kepe sylence/tyll nede requyre that answere must be hadde. Kepe well the comyn rule as the holy place hath vsed.
¶ Thynke the moost vylest of all other/& so pronoūce thyselfe. Knowlege the vnworthy & not profytable to ony thynge/& so byleue in dede.
¶ Make ofte confessyon of thy synnes/and that with greate contrycyon. Kepe pacyence in thy ꝛ obedyence at all thy paynes & trouble.
¶ To all people be thou subgette for thy maysters sake/thyn owne wyll forsake it/and loue it in no wyse.
¶ And euer kepe the from synne / for fere of hym aboue. Amen.

¶ Here folowen the seuen degrees of obedyence.

¶ The fyrste is to do that is cōmaūded of thy souereyne without grutchynge.
¶ The seconde is to make none excepcyon/neyther of the tyme/neyther of the dede that is to be done.
¶ The thyrde is to be gladde & cherefull in thy herte to do suche dedes cōmaūded without ony cōpulcyon/settynge a syde all beestly condycyons.

¶ The fourth is to be quycke in luche dede doynge & leuynge all other occupacyons for that tyme or ony maner of excule.
¶ The fyfthe is to do luche thynges with all thy myght and power/thynkynge that thy rewarde ſhall be grete.
¶ The ſixte is to do them alſo with al mekenelle bothe in ſpyryte and geſture.
¶ The ſeuenth is to contynuye ſuche obedyence to the ende of thy lyf/euer folowynge thy mayſter Jheſu cryſte/that was mooſt obedyent for thy ſynne vnto deth Amen.
¶ The ſeuen degrees of pacyence thou mayſt beholde here.
¶ To euyll done to the or aduerſyte/make no reſyſtence. ¶ Do no euyll for euyll/ne gyue an euyll anſwere. ¶ Loue thyn enmye/& do good for euyll to hym in recompence. ¶ Grutche not ayenſt aduerſyte/but take it as ſwete as encence. ¶ Accõpte it for beſt medycyne/and be gladde in thy payne. ¶ Thanke god therfore/& loke for more with all benyuolence. ¶ And whan thou haſt no grutchynge in thele/thenne mayſt thou be fayne.

¶ The .xv. degrees of charyte.

¶ Thele make parfyte charyte after Poules epyſtle. ¶ Be pacyente contynuelly for ony aduerſyte. ¶ Lyberall to the nedy/& do good for euyll. ¶ Of other mẽnes welfare. enuye not ne be heuy ¶ Lette not by thy crokednelle good werkes to multeplye.

¶ Swelle not inwarde by malyce yt thy nygh-
bour prospere. ¶ Loue to be in lowe degree/ & loth
to be hye. ¶ To labour for other as thyself do thy
vttter deuour. ¶ Be not moued for ony cause to vē
geaūce or to yre. ¶ Thynke none euyll to another
for ony prouocacyon. ¶ Joye thou not in wycked-
nelle but lorowe ỹ rather. ¶ Be gladde in trought
& ryghtwylnelle & hate dyssymulacyon. ¶ ffor lu
the ryght here aduersyte or ony tribulacōn. ¶ To
ỹ the chirche techeth the put ful credulyte. ¶ That
god hath promysed trust it well without defalca-
cyon. ¶ In hope abydynge his rewarde and euer-
lastynge glorye. Amen.

¶ A lytell Jnstruccōn for them that shall entre in
to religyon/drawen out of the longe rule of sayt
Jherom that he wrote to sayne Eustochiū ⁊c.

LOue god aboue all thynge/ & thy neygh-
bour as thyself. Jn these two is fulfylled
all ỹ lawe & cōmaūdementes of god & parfyte cha
ryte Wout whiche can noman or woman be rely-
gyous & come to heuen/ & the whiche had among
them they make theyr place or monastery a para-
dyse in erthe & themself profelled therin angelles
full pleasaūt vnto god. Wherfor amonge ỹ spou-
les of god ben one wyll/ one comfort/ one heuynes
Remembrynge ỹ he is prynce of peas & charyte. in
whom they shalbe wedded vnto. forsake ỹ delyte

of tẽporall goodes/for better it is to be ryche with other in the worlde than to be poore in a monaste rye & to haue a delyre to haue god. Blessyd be they sayth our lorde ꝑ ben poore in spyryte ꝛc. ¶ The more noble ꝑ ye ben & come of worshypfull lynage ꝑ more ye shal meke your self/& euer be gladde of poore & vyle habyte or clothynge/beware of ob-stentacyon & pryde or to delyre to be better arayed than an other syster is. And remembre ꝑ ye shall be professed & wedde elyke to one spouse Jhesu cryste in one wyl & vowe/whiche loue none suche syngularyte/pompe & vayne glorye. For in his court shall not a kynges doughter haue prerogatyf afore an other in lower degree borne. Goostly syr requyreth no dignyte temporall/though all ye be neuer so meke/yet your spouse was & is moche more meker. See in your mynde how ꝑ sayt̃ Peter was a poore fysscher/and Bartylmew a noble man of byrth. Netheles Peter was preferred & made prynce of Bartylmew & of all the worlde. Beware of grutchynge ꝑ whiche gretly displeaseth god. Commende neuer your self of ony goodes gyuen or to be gyuen of you or by yours to ꝑ monasterye or elswhere/but euer lerne & vse you to take ꝑ crosse & to folowe your spouse in penaũce/& do that ye come for/heppynge obedyence/pacyence/mekenesse/sylence/prayer/fastynge/& suche other as your relygyon wyll gyue you Instruccyon. And in ony wyse shewe mekenesse in your langage/countenaũce &

all other behauyour / & in especyall to your heed & louerayne / the whiche representeth cryste your spoule/& that in all obedyence/drede/loue/& reuerence. Neuer disputynge of theyr wyll or of other that be your louerayns/but thynke þ all is ryghtfull þ they do/presume not to correcte theyr Jugementes. For as by example yf eche man sholde haue the guydynge of a shyppe þ they be within / it sholde neuer prospere ne come to the hauen þ it desyred. And as ye be professed deed to the worlde so be ye deed in other mennes dedes. ¶ Also remēbre that ye must forsake your owne wyll & offre it vp & gyue it to god & to them that shall be your louerayne & heed for euer more. Enforce eche one of you that shall come to religyon to passe an other in obedyence/for than doubtles ye shall please god. A true obedyencer that hath vtterly forsaken his owne wyll/knowe not ony thynge harde to do þ is cōmaunded of theyr louerayne ne ony thynge vnryghtfull. ¶ Beware of ydelnes the whiche is moder of all synne & vnclennesse/so that by your offyce that ye be called to/or by prayer/redynge/wrytynge/sewynge/or other handewerkes doynge/ye may make your bodyes dayly wery & crucyfyed. And therby make your spyrytes the more quycke and apte to the seruyce of our lorde in confusyon of your enemye and encreace of glorye. ¶ Beware to be Inquysytyf/or to muse on hyghe maters and subtyll. And leue them to worldely people/

and to clerkes/for otymesthe letter may hurte you Thynke euer ꝑ ye had leuer dye than ones to pas se the clausures or boũdes of your monasterye. Yf ye haue a faythfull & a Juste frende/to whom ye may open ꝑ secretes of your herte/than ye haue a grete trefour/for oftymes one shall be deceyued & seldome can iuge the trouth in his owne maters so well as other. Knowe your owne synnes & wayle them & medle ẅ none other. Beware euer of de-traccion & flee it as it were a venemous serpent/ꝑ the speker therof be your contenaũce & departyn-ge from them may be ashamed/& therwith lothe for euer so to spekе or do. Moreouer yf ye wyll see your spouse Jhesu crysst in your mynde by contem placõn euer kepe your sylence. For sayntJerom sa we many in Egypt amonge holy faders that. vij. peres togyder spake not owne worde/but only to god & to his sayntꝭ. Yf the caas be so ꝑ ye must spe ke/lete it be in all peas & charyte & ẅ fewe wor-des. Remembrynge ꝑ your spouse loueth no voyde clateryngе/but wolde be ẅ you alone in all quyet-nesse in your soules. Wherfore be ye aferde to dys pleasе hym or to dryue hym out from you ẅ stry ues or debate/sclaundres/othes/and suche other/

¶ Sayntt James coũselleth eche man to refrayne his tonge/sayenge that lyf & deth ben in the po-wer of ꝑ same tonge/wrytynge thus. Who that re frayneth his tonge he shalbe blessyd in all his de-des ⁊c. Knowleche your self at all tymes carayne

and erthe/& the glory therof is as a floure in the medowe. Absteyne you as pylgryms from all desyres of ꝯ flesshe/the whiche dayly bataylleth ayenst the soule. Abstayne also from lyes at all tymes/as ye wolde from helle / for them in no wyse loueth Jhesus your spouse. And also beware to mayntene or bolstre suche lyes whiche is abhomynable in the syght of god. Yf there come ony straūger vnto you/lete hym knowe by your heuenly talkynge & behauyour ꝯ ye be a well taught spouse of cryste & ꝯ they may glorefye in you & for you & be amended by you. Here ꝯ wordes of sayntt Jerom in your mynde that sayth thus. Truste me verely ꝯ theris no thynge more perylous to a man. than is a woman/& to a woman no thynge more contagyous than is a man/for eyther of them is chaff & eyther is fyre. And note this for a truth/ꝯ preuy talkyng lacheth no sulpycyon. That thynge is not lefull to be seen/ꝯ is not lefull to be desyred. More than ony man can suppose or wryte/ꝯ deuyll reioyseth whan memorye of o man is fixed & had in a womānes herte. There is no venym in the worlde so noysom to woman as is affeccōn towarde man of what soeuer cause it procede or growe. Ye may see ꝯ the desyre of worldly wymen is euer in vesture/golde/precyous stones/& ornamentꝭ outwarde of the body/& therin they put theyr glorye & felycyte Jn so moche ꝯ it suffyseth not them theyr luste gyuen by nature only/but they seke occasyon & craft

by the layd premyſſes to encreace theyr layd luſte & delyres to theyr grete dampnacõn/beware ther fore of ony coſtely habyte or ſuche vanytees ꝛc. Certaynly layth the layd layne Jerom/ þ pryncypall delyre is of ſuche wymen þ men ſholde feſt theyr eyen in þ faces of them by the prouocacõn & lyght of theyr precyous arraye. But they ſholde cõſyder though nature hath gyuen to golde/& ſuche other a precyoſyte wherby they ben prayſed/what is þ to the vyle carkas þ it hangeth vpon/ the whiche is but a ſachell of dounge brought forth of vnclene ſeed & fynally ſhall be wormes mete.

¶ The wordes of layne Jerom.

O Thou mooſt vyleſt & worſe than ony beeſt how ſhamefaſt ſholdeſt þ be in thy body yf thou woldeſt beholde thyſelf/ þ ſo in thyn arraye auañceſt thyſelf. And this bleſſyd Jerom layth. I take them for no relygyous wymen þ beu cladde in coſtlyous arraye or in wanton & pynched habytes but he calleth them in latyn. Peſſimas meretrices et ſtorta. Wherfore delyre ye to go in vyle & vnſhapely veſture. that wanton & diſſolute perſones may rather be prouoked to ſcorne & laughe at you than to thynke euyl or delyre you/for they ſay not trouthe that do enſure themſelf with a glorye to kepe chaſtyte in a coſtely or ony ſhapely veſture/ye ſhal be called ladyes/for bycauſe that ye ſhall be ſpou

ſed to the kyng of all kynges. Beware than & take hede with all meknesse to your dygnyte/in leſſe than your ſpouſe be greued & make a deuorce & ſo departe from you. Yf that ye wyſt & ones had taſted how ſwete your ſpouſe were. ye ſholde haue pleaſyr ynough that paſſeth all worldly pleaſyrs. This Joye & pleaſyr had ſaynt Jerom & many other both of men & wymen/kepe the manſyon of your ſpouſe clene/& garnyſſhe it with floures of vertue/and accompte your ſelf moſt vyle & out caſte of this worlde. Remembre alſo how in your baptyſme ye forſoke the worlde/the enuye/and all theyr pryde & glory/the whiche now ye ſhall cõfer me vnder ỹ gretteſt othe that may be/& therwith receyue our lorde god in ſacramẽt in this your fyrſte entrynge in to religyon. Beware alſo of vayne glory/lyftynge vp your vyſage & voyce on hyghe as wymen done in the worlde. Rebukyng other or to ſpeke of your noble blood or kynrede/for in the ſpouſage and ſeruyce of god/the pooreſt manneſ doughter lyuynge ſhall be egall & lyke to the greſteſt kynges doughter lyuynge in erthe. Ye muſte forſake all ſuche worldely pompe & vanyte & take a newe & a more ſure noble dignyte by your ſpouſe Jheſu cryſt that neuer ſhall haue ende/the pooreſt of you bryngeth more to the monaſtery/ſo that ye come with a meke herte and in wyll to forſake yt that ye hadde neuer ſo moche/than ſhe that bryngeth moche with a proude herte/and therwith to

other wolde haue it knowen Beware euer that no foule worde or strywe be amonge you þ ben deed folke in this worlde. But euer thynke þ the trompe of the last daye of Jugement soundeth in your eeres / and calleth you sayenge. Ryse doughters Ryse/& come to your Jugement. Lete euer your mynde be with your spoule/and with your moder blessyd Marye/& the sayntes as often as ye synge or rede. Remembrynge þ god is there present and seeth what ye do Lete none see you from the seruyce of god or vnoccupyed. In redynge of prophetes epystles/gospelles/sayntes lyues/& other dedes of vertue doynge/haunynge euer bokes in your handes/studyenge or wryptynge / þ people seynge you may saye. Beholde here the seruaũt of god/& the lanternes of the worlde. Beware also of glotony whiche is moder of all vnclennesse & bocheres of chastyte/& kepe your stomake rather voyd than to take to it superfluyte wherthorugh ye shall not nede to take medicynes for a digestyon. Ete curtesly to ete & not gredely nor hastely/for therin may ye synne. It is wryten in the lyf of saynt Benet þ a religyous woman w̃ a gredenes receyued a wycked spirvte in etynge of letuse in ỹ gardeyn. Also they þ vse to dryñke wyne go not w̃out fyre ĩ theyr bosom. And euer beware of dronkenshyp/remembrynge þ abstynence & fastynge is a sure medycyne for all sekenes. And by them cometh grete vertue & grace. Not for thy beware of vndiscrete ab-

ſtynence/whiche myght cauſe you to haue payne
here & in tyme to come. Whan tyme is of redyng
at your meles & repaſt or ony other good doctryne
than beware of ſpeche or laughynge/but take he-
de to ꝑ lecture. And knoche prpuely your breſtes &
that yf ye may with ſallynge of teeres/after your
meles reherce your lectures or ſome notabilytees of
ſermons or other holy thynges ꝑ ye haue herde or
ſeen afore. And whan ye praye be ſory for the Ig-
noraũce of the people & theyr ſynnes/& mynde the
ſoules that ye be ſpecyally boũde to praye for with
all other cryſten ſoules. And yf ye wyl haue ꝑ ſwe
tenes of contemplacõn/clenſe your herte from all
worldly thynges. And be as ye were deed amonge
them & as ye were buryed in your ſepulcre the whi
che betokeneth your monaſtery/to the tyme ye ary
ſe & appere afore your ſpouſe to haue your reward
de of his glory. Whan ye ſhal go to your garden &
ſeen the herber & grene trees ſwellynge ꝑ floures &
fruytes with theyr ſwetneſſe/meruaylle the grete
power of god in his creatures/& thenne labour &
engendre in your mynde/or talkynge of deuocõn
& lyfte vp your herte to heuen/& thynke verely ꝑ
the maker of them that is your ſpouſe in heuen is
vnſpeakable fayre/ſwete/delectable/and glorypous.
But beware touche there nothynge to a vayne vſe
or nyctete of the worlde. After complyne kepe your
tonge & take you to prayer & contemplacion. And
call to your mynde ſuche heuenly thynges that ye

haue herde or redde afore. See in ony wyle that ye kepe this poynt of goddes lawe & of ꝯ lawe of nature. Do euer to an other as ye wolde be done vnto

¶ Deo gracias.

¶ Thyle thort prayers folowynge taught our lorde layne Brigytte. Saye ye them ofte in the daye.

O Dñe ihu xp̃e. ego cognosco me grauit̃ peccasse. Et libenter volo emẽdare ꝯ grãz tuã Miserere mei ppter amarã passionẽ tuã. Dñe ihu xp̃e. Redemisti nos in sanguĩe tuo. Laus sit tibi ꝯ amara passione tua. ¶ Pater nr̃. Aue maria.

¶ Also vse for to saye dayly knelynge in remembraũce of the passyon of our lorde & his fyue woũdes/ & of the grete compassyon of our blessyd lady .v. Pater noster/ and .v. Aue maria. & a Credo.

¶ Deus propicius esto michi peccatori. Jhesu fili dei miserere mei et totius populi cristiani.

¶ Semper deo gracias.

¶ Praye for your broder Thomas Betson which for your soules ꝯ be come or shall come in to relygyon/ drewe and made the contentes of this lytell quayer & exhortacion. necessary & nedefull to them that ben come & shall come to relygyon.

¶ Lerne to kepe your bokes cleue ꝛc̃.

INRI

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